16.

The Religious Rebel.

A

SERMON

PREACH'D AT

SOUTH-MARSTON

NEAR

HYWORTH

IN

WILTSHIRE,

On the Ninth of *September*;

BEING

The Day of Publick Thanksgiving for the Deliverance of His Majesty's Sacred Person, His Royal Brother, and the Government, from the late Hellish Fanatick Conspiracy.

By CHARLES POWELL, *M.A.*
Sometime Student *of* Christ-Church *in* Oxford.

LONDON,
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TO THE

GENEROUS AND PIOUS,

ASSERTOR OF LOYALTY

And the True

PROTESTANT RELIGION,

THE HONOURABLE

Sir *THOMAS CUTLER*,

One of his *Majesty's* Deputy Lieutenants, Justice of the Peace and *Quorum* for the *County* of *Glocester*, and Captain in his *Majesty's* Royal Cittadel at *PLYMOUTH*, &c.

Honoured Sir,

WHat You *have so often fought for, and the Church of England has so long pray'd for, it has pleased the great King*

King of Kings in Mercy at last to bring to pass, the discovery, and thereby, the disappointment of the Enemies of this Church and State. For which as we are all bound to render our unfeigned Thanks to the Almighty, (who alone gives Victory to Kings, and has once more preserved our Royal David *from the hands of* Blood-thirsty and deceitful Men.) *So have none more reason to rejoyce before the* Lord, *than those that serve at his* Altar, *and were designed to be Sacrificed upon it. And among those, none more than your poor Servant, whose unfeigned (though useless) Loyalty has been so long counted his Crime, that it can scarce yet render him acceptable to those men, who say to the Ministers of the Gospel,*

as

as the Rebellious Jews did to the Prophets *of old;* Speak unto us ſmooth things, Prophecy deceits; Get you out of the way; turn aſide out of the path: cauſe the Holy One of Iſrael to ceaſe from us. *But bleſſed be God, who has preſerved the* Clergy *of the Church of England from the Superſtition of Popery, and the Atheiſtcal Hipocriſy of Fanaticiſm. To both which, as the whole World can witneſs your Loyal and Zealous Averſion; ſo am I bound in Gratitude to acknowledge the great Encouragements I have always received from your Generous Bounty in that narrow Sphere, wherein I move; For which I can onely offer up my Prayers to the Great God of*

Recom-

Recompences; That he would still continue you in that true Religion, which you have received from so many Noble, so many Honourable Ancestors, in the deserved Favour of the best of Princes, and the best Judge of Worthy Persons, and in the due Respect and Honour of all Loyal Men, among whom he pleas'd to admit of the most humble, most gratefull Acknowledgments of,

Sir,

Your much Obliged and

very Faithful Servant,

C. P.

PSAL. X. 10.

He falleth down and humbleth himself, that the Congregation of the Poor may fall into the hands of his Captains.

REbellion (says *Samuel*) *is as the Sin of Witchcraft*; Nor need we seek far for proof of his Assertion, since they both betray themselves to be the Offspring of the same Father. Satan first rebelled against the great Monarch of the whole World, and, though his Ambition tumbled him down from the bright Regions of Bliss into eternal Chains of Darkeness, yet his Instruments carry on the same Rebellion still; though the Scene be changed, and the Plot carried on at a distance, the Design is still the same, onely that our earthly Rebels are in this the worse Devils, that they dare rebel against God and the King too. Nor do they in any thing more resemble the first Founder of their Society, and the perpetual President of their Dark Cabal, than that

all their unſucceſsfulneſs doth rather enhance than abate their Malice, onely drive them the more deſperately on, though they are convinced that Heaven it ſelf, and all that is called God be arm'd againſt them, and all the Powers of Hell and Darkeneſs not able to protect them from that Fate, which they ſeem to hug, becauſe they cannot avoid. To ſearch the Records of all backward Ages of the World, and ſhew you this black Spirit working in the Sons of Perdition ever ſince there was a Monarchy on Earth, which, I am ſure, is the Ancienteſt and, conſequently, the beſt Government in the World, inſtituted by God himſelf, the great King of Kings, by whom all Kings reign, and from whom alone they derive their Power, as being the onely Repreſentatives of the Celeſtiall Polity; (for in Heaven there's no Republick.) This would be as far from the buſineſs of the Text, as it is, from my Intentions; let it ſuffice that I have choſen an inſtance in the Reign of him, who was not only Anointed by Gods immediate command, but in a more eſpeciall manner a Type of Gods Anointed, Chriſt the Lord; perſecuted and haraſſed by that very Brood, whoſe unhappy Off-

ſpring

ſpring crucifi'd the King of Glory. Holy *David* (we all know) had troubles more than enough, and the more, becauſe he was Holy (*all that will live godly in Chriſt Ieſus ſhall ſuffer Perſecution*) whoſe whole life, though it were but one continued Scene of Afflictions, yet we find his Croſs doubled, when he came to the Crown: The outward ſplendor of which, though it be admired by all, yet is it's intrinſick Weight and Burthen underſtood by few, but thoſe that bear it. But of all the Troubles, which like Thornes ſtuffd his Diadem, and peirc'd his Sacred Temples, we find none ſtrike ſo deep, as that which occaſion'd this Pſalm and Text, *Viz.* a Rebellious Son, and a Perfidious Favorite; The one of whom, as he might reaſonably have expected to be the Staff of his Age; ſo might he juſtly have hoped, that the other by his Wiſdom and Counſel ſhould have guarded his Crown and Dignity, who was exalted to ſo great Eminency in the State, and admitted to ſuch an Intimacy with his Prince. But alas! we ſee, (and I wiſh we had never ſeen it) that the beſt of Princes cannot tranſmit Vertue with their Blood; nor infuſe Gratitude, where they beſtow their greateſt Favors.

Let *Abſolom* be never ſo dearly beloved and careſs'd by a tender *David*? yet a little Popular Air ſhall ſtifle his Duty to him, who gave him Life; Let *Achitophel* be raiſed never ſo high by the Beams of Majeſty; yet the next blazing Comet ſhall make him forget the benign Influences of that Sun, that exalted him from the Dunghill to ſet him among the Princes of the People. I hope you do not ſuſpect, that I am going about to draw that Parallel, which is ſo obvious to every eye, and has already been the task of ſo many Satyrical Pens; I remember I am this day to Preach; and 'tis below the Sacred buſineſs of the Pulpit to ſtab with Gooſe Quills, or execute Malefactors with Invectives. *David* tells us, that *Gods Arrows are ſharp in the hearts of the Kings Enemies*; and we need not add ſharpneſs there, where Conſcience daily ſets the Edge; yet ſince *Solomon* tells us, that *To every thing there is a Seaſon*, and he that would be accounted a Faithful Steward in Chriſts Family, muſt give the Houſhold, as *their Meat*, *ſo in due Seaſon* too. I hope the preſent face of things will juſtify my choice of the Subject now before us, and if you cannot chooſe but make the Application

Pſal. 45. 5.

Eccleſ. 2,. 1.

Math. 24. 45.

cation your ſelves, upon their Heads be it, who gave the Cue. That I may not therefore diſappoint you of a Sermon by a tedious Preface, or by making Apologies for my Diſcourſe before hand, (which yet not long ſince they had need to do, that durſt ſpeak Loyalty even in the Pulpit) give me leave to lead you to the Text, by looking a little back on the Context, which will give you the occaſion of the *Pſalm*, and the meaning of the words I am to inſiſt on.

The *Pſalm* therefore in general is a Pathetical complaint of *David* to Almighty God, of the Pride, Treachery, Malice and Cruelty of wicked Men, who (as his Son, the wiſeſt of Kings, ſays) *ſeek only Rebellion*; and theſe wicked men (Expoſitors tell us,) are thoſe whom he had maintain'd and prefer'd in his own Court, and therefore were the more wicked, and the more dangerous; Of which very Perſons he ſays: *It is not an Open Enemy that hath done me this diſhonour, for then I could have born it: Neither was it mine Adverſary, that did magnify himſelf againſt me: for then* (*peradventure*) *I would have hid my ſelf from him. But it was thou, even my Companion, my Guide, and mine own Familiar Friend; We took ſweet Counſell together, and walked*

in

in the House of God as Friends. And this very well agrees with the Character in my Text. For though in the former part of the *Psalm*, we have the Lion drawn Rampant, roaring out his Cruel and Bloody Intentions, scorning all Resistance, either from God or Man, as if he were sure of his prey, boasting of his hearts desire, and confident that he could not be moved, *Vers. 6.* Yet, lest this boysterous noise might rouze the Royall Game, and make them provide for their own security; in my Text and the two preceding *Verses*, we find him in another posture; though he will in no wise forsake his Lionish Ferity and Cruelty, yet he will draw on the Fox's Skin to conceal it, and therefore he turns Huntsman, *Vers. 8.* He sits lurking in the secret places of the Villages, Ἐγκάθηται ἐν ἐνέδρα μετὰ τῶν πλουσίων, he lurk's among the Rich Farmers and Country men; among those who are most likely to be drawn in by his glozing and specious Pretences, and there he lyes secretly as a Lion in his Den, *Vers. 9.* and there ἐν τῇ παγίδι ταπεινώσει αὐτὸν, κύψει, καὶ πεσεῖται, furled upon his Nest, wrap'd in an Hypocritital garb of Humility and Piety, he falls down, and humbles himself, *that the Congregation*

of

of the Poor may fall into the hands of his Captains.

So that my Text is the Character of a Religious Rebel, a Villain; for ſo it will eaſily appear, if we look on the words, either as a part of the foregoing Metaphor, or as a deſcription of him, who was the occaſion of this querulous *Pſalm, viz.* the Rebellious *Abſolom*, who humbly beg's leave to go to *Hebron*; not to pay his Vow to the Lord, as he falſly pretended, but to prepare a Rebellion againſt his King; not out of any regard to Religion, but to ſerve his own Ambition; not to ſerve God, but his own Intereſt; where *he falls down* indeed, and ſeem's *to humble himſelf* to God, but in the ſame poſture Courts the People; and all this, *that the Congregation of the Poor*, the *Cætus Inopum*, the Multitude of Poor helpleſs People, that knew not his Drifts, nor were prepared to reſiſt him, *might fall into the hands* and power of his voracious Followers, or as it is according to the 70. ὁι τῶ αὐτὸν καταχυριεύειν τῶν πτήτων, that himſelf may Lord it over the Poor. 2 Sam: 15, 7.

Diviſions are of late ſo dangerous, that I ſhall not dare ſo much as to divide my Text, and therefore ſhall only raiſe from it one Propoſition,

poſition', which I hope to prove more infallible, than ever proceeded either from the *Roman* Chair, or the *Geneva* Claſſis: And that is this, That it is no new thing for the Worſt of men to make uſe of the Sacred Name of Religion, to palliate the moſt abominable Undertakings. Blood-ſhed, the Murther of the Fathers and Defenders of Religion, pious Kings and Princes, deſtruction and Maſſacre of their fellow Subjects, pulling down and overturning of all Order and Polity in the world, muſt be all uſherd in (as we ſee it this day) with the Lamb-like, harmleſs voyce of Religion: And though in theſe Glorious times of the Goſpel they cannot poſſibly think ſo, yet they will pretend, that in all this they do God ſervice; ſo true is that of our Saviour; *They come to us in Sheeps cloathing, but inwardly they are ravening Wolves.*

Math. 7. 15.

My Propoſition has been ſo often, and ſo ſadly proved, even among our ſelves, that to go about to confirm it by Arguments or Preſidents, were to light you with a Lanthorn in the Sunſhine, or to perſwade you that you are wounded, when you are roaring under the ſmart and anguiſh of the blow. Yet, ſince the Sincerity of our Religion, and the Juſtice

Juſtice of our Nation will not ſuffer us to paſs Sentence upon any thing without full proof, let me beg your patience, while I call an Evidence or two out of the Record of Scripture, and the Chronicles of former Ages; which, though they do not ſpeak (*vivâ voce,*) as Witneſſes in Temporal Courts uſe and ought to do, yet ſince their Evidence is handed down to us by the *Infallible Spirit of God*, who neither will deceive, nor can be deceived; I hope we need not fear an *Ignoramus* on the Bill; for if Men *believe not Moſes and the Prophets, neither will they believe, though one arose from the Dead*, to teſtify his Knowledge of the thing.

That I may not therefore inſtance in matters of Private Concerns (in which alſo wicked Men palliate their Evil Deſigns with the ſhew of Piety and Religion) I ſhall confine my-ſelf to that which is more properly the Buſineſs of the Day, *viz.* Rebellion againſt Lawful Kings and Princes; Of which the Firſt that offers it ſelf to us in Holy Writ, is that remarkable one of *Corah* and his Company againſt *Moſes*, the meekeſt Man upon all the Earth, and therefore the moſt likely to have retain'd the Love and Allegiance of his People, had he not

been to deal with *a Stiff-necked and Rebellious Generation*, of whom God himſelf ſays by his *Prophet*, that they were *Rebellious from their Youth up*; even in the Infancy of their Government they began to be Rebellious. And this Rebellion we find uſher'd in with the pretext of Religon. For though *Moſes* and *Aaron* govern'd them by Laws both Temporal and Spiritual, which were dictated by God himſelf; yet in the Pride of their Hearts they thought themſelves already ſo perfect in what they could teach them, that they were become a Law to themſelves, and therefore counted it a piece of Uſurpation, an Invaſion of their Privileges, for the Prince to command, or the Prieſt to preſume to teach thoſe, who now thought themſelves fit to be Teachers of others, and therefore ſay they, *Ye take too much upon you, you Moſes and Aaron; are not all the Congregation Holy as well as ye?* and muſt we ſtill ſubmit to your Magiſterial Commands? No, we have Princes of the Congregation, that will vindicate our Liberties, and force a Toleration for us, that every Man may do, *what ſeems good in his own eyes*; we all know, as well as you, how to Serve and Worſhip God, and therefore will not any longer

longer be reſtrain'd by Human Authority. You have no Power over our Conſciences; that is Gods Prerogative; we have our Charter from him; and rather than part with that, we will *burſt your bonds aſunder, and caſt away your Cords from us.* And had not Gods Providence and Care of future Ages Signalized this Primitive Rebellion with a Notorious and Miraculous Puniſhment, I am afraid, our Age would have argued it as a Preſident, and from thence have pleaded the Lawfulneſs of Rebelling for Liberty of Conſcience. For ever therefore bleſſed be the great King of Kings, who has ſet forth their Puniſhment as a Landmark for others to avoid the ſame Rock; And thrice bleſſed be his Glorious Name, who has ſo Graciouſly deliver'd our meek *Moſes* and our Pious *Aarons* from the Bloody Zeal of thoſe Sons of Rebellion, who with the falſe Name of Religion would this Day have extirpated the beſt Government and the Pureſt Religion in the World; Even ſo let all thine Enemies periſh, O Lord, but let thoſe that love him be as the Sun when he goeth forth in his Might!

The next Inſtance we have of this, is that of *Abſolom*, who is now grown ſo ſtale a *Theme*, that you cannot but think it Superfluous,

fluous, though not impertinent, to mention him. We all know his pretended Zeal to Religion and Juſtice, the one of which was not pure enough for his Tender Conſcience at Court, but he muſt to *Hebron to perform his Vow* there; and the Other (as he falſely and Traiterouſly pretended) either perverted, or ſo ſlackly adminiſtred, that he gets him to the Gate, where in an Humble poſture he proffers himſelf to the Rabble (who had need, I confeſs, of Severity of Juſtice to curb their Inſolencies) and there *he falls down and Humbles himſelf before them; When any Man came nigh unto him, to do him Obeyſance, he put forth his hand and took him, and kiſſed him*; and in the next *Verſe* 'tis ſaid, *So Abſolom ſtole the hearts of the Men of Iſrael*: But it is not long before we hear the paying of his Vow in *Hebron*, and his performance of Juſtice in the Gate; *the Congregation of the Poor are fallen into the hands of his Captains*, and his King and Father forced to ſave his life by an Ignominious Flight. But once more and for ever praiſed be the great *Jehovah*, who deliver'd *David* his Servant from a Rebellious Son, and Ungrateful, and Perfidious Counſellor, who hung up that Trophy of his Juſtice, that Poſterity and future

future Ages might, *ſee, and do no more ſo wickedly!* And let us pray, that all the Enemies of our Royal *David, and all that riſe up againſt him to do him hurt, may be as that Young Man is.*

It would be too tedious now to diſplay *Jeroboam's* Religious Stratagem to move the People to a Rebellion, by pretending to eaſe them of the Burthen of that Worſhip which was eſtabliſhed by Law at *Jeruſalem*, and therefore inviting them to his own way of Worſhip, in places as remote, as he could, from the *Royal City* and *Mother-Church*, that ſo they might not be won by the Loyalty and Uniformity, which they ſhould ſee there, either to their Allegiance to the Houſe of *David*, or to *David's* Religion. I ſhall not trouble you with a Tranſcript of *Joſephus*, or *Euſebius*, concerning *Theudas* the Sorcerer (of whom St. *Luke* writes in the *Acts* of the *Apoſtles*) who, that he might ſtir up the *Jews* to a Rebellion, called himſelf a Prophet, and told them, that for their Deliverance out of the hands of the Enemies of their Religion, he would work Wonders for them, make *Jordan* divide it ſelf as for their Forefathers of old, that they might eſcape out of the Idolatries of Egypt. Nor

ſhall

ſhall I mention *Judas* the *Galilean*, who, as *Euſebius* tells us out of *Joſephus*, ſeduced the People of that Region to Rebellion, telling them that they ought not to ſuffer Humane Authority to rule over their Conſciences, or to preſcribe Laws in matter of Religion. Still it is *in Nomine Domini*, the Sacred Name of God is brought in to palliate their Rebellion; and how many cold Blaſts of this Doctrin we have had from the Scotch-Horn, who under the Pretexts of Religion and Reformation have permitted ſo few of our Sacred Kings Anceſtors to go in Peace to their Graves is fitter for Authority to remember, than for me to mention. Nor need I do it, ſince at this very day we ſee, that a Conſpiracy againſt the Life and covernment of the beſt of Kings, cannot be carry'd on without a Religious (I mean a *Scotiſh*) Agitator. I ſhall not trouble you therefore with more Witneſſes (though they be almoſt innumerable) to prove the Truth of my Aſſertion, but ſhall conclude my Evidence with a Maxim of the wiſeſt of Kings, Prov. 17. 11. *An evil Man ſeeks only Rebellion, therefore a Cruel Meſſenger ſhall be ſent againſt him.*

Now becauſe the End of all Sermons is Inſtruction, and the beſt Inſtruction is that which

which tends moſt to Practiſe; give me leave to draw down thoſe Practical Inferences, which are moſt Natural from the Text, and moſt Uſeful for our ſelves upon this Occaſion.

The firſt Inference therefore will be; That we have a care how we hearken to thoſe men, that make the greateſt Noiſe about Religion, which is not a thing of Talk and Noiſe and Tumult, but a Quiet, Calm, Peaceable thing. The Author of it was the Lamb of God, who neither ſtirred up the Jews to Rebell againſt the *Roman* Heathen *Cæſar*, nor did he ever make uſe of any Siniſter, or Violent Means to eſcape the hands of his Bloody Perſecutors and Crucifiers, who envied him for nothing more than his Religion which he came on Purpoſe to plant among them, and which was to be waterd with his own Blood, and brought to perfection by his own Death. But *he was oppreſſed, and he was afflicted, yet he opened not his mouth; he was brought as a Lamb to the Slaughter, & as a Sheep before her Shearers is dumb, ſo opened he not his mouth.* Iſa. 53. 7. As for Corruption in Religion, it was never ſo general among the Jews, as at his coming into the World; Yet in all his Sermons and Diſcourſes to them, (though ſome times

times he was forc'd to pronounce a Woe to the Hypocritical Profeſſors, and Lewd livers among them) yet he never did (as he might have done) in the leaſt excite the *Romans* their Governors to perſecute or deſtroy them, but himſelf ſubmitted to them, that they might not take any Occaſion from his Practiſe to deal hardly with his Countrymen *and Brethren according to the Fleſh*, and exhorted all his Hearers to do ſo likewiſe, that they might not Pull down Vengeance on themſelves. In all his Actions in the whole Courſe of his Life, he was a Pattern to them of Meekneſs, Gentleneſs, Peaceableneſs and Subjection. And truly, I am afraid, thoſe men, who make ſuch an Hurry and Clutter about Religion, are not his Diſciples, nor did they ever learn it from the King of Righteouſneſs and the Prince of Peace, eſpecially when they make Religion the Argument of Publick Commotions and Diſturbances. And therefore it will neerly concern us to take St. *John's* Advice, 1 Ep. 4 ch. 1. v. *not to believe every Spirit, but to try the Spirits, whether they be of God*; not to follow every Teacher, that pretends to be inſpir'd, but to make Tryal of all, that ſhall ſo pretend, by the Rules afforded them both by *Moſes* and

and *Chriſt.* For certainly there is no thing doth more truſh and hinder us in our Journey to the *heavenly Canaan*, than to ſtand ſtill, and liſten to every Whiſper, to every one that ſhall pull us by the Sleeve, and talk to us on the Road.

Do you meet any then, that ſays, Tis true, your Aim is good, your Deſign pious in the Voyage you have undertaken toward Heaven and Happineſs; but are you ſure your Guide is faithful, that he will not Hand you about, or bring you into a wrong way, which will never bring you, at leaſt not ſafely, to your Journeys end? I am your Friend, (ſays he) and I ſpeak this out of Kindneſs to you, and in the Fear of the *Lord*, 'tis dangerous to truſt thoſe guides, that are impos'd on you by Human Authority, Since God himſelf has chalked you out a Way ſo Plain, that you cannot miſs it, and you have Eyes in your Head, and can ſee as well as thoſe, that call themſelves *Seers in Iſrael.* Have a care of ſuch a Man; Either he is out of the way himſelf, and out of a Blind Zeal endeavors to ſeduce other into the ſame Mazes and Labarynths, (for even Error it ſelf deſires Company, and loves not to be alone:) *Two is better then one*, is a Maxim

 that

that all men, bad as well as good, grant and acknowledge;) or else he is Proud and Ambitious, and thinks himself fit to Judge and Censure others; and would have you throw off, and disown your spiritual Guides, pretending, that he himself has greater Sanctity and abillity for those very Offices, which he would decry in others. Remember that God led his People of old by the hands of *Moses* and *Aaron*, and their slighting of those Guides made them wander so long in the Wilderness, and so few of them to enter into the promised Land. And remember also, that it was God, and not Man, who *gave some Apostles, some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the ministry* for the *Edifying of the Body of Christ*; And they that set light by those, and will have Guides of their own setting up, Rebel against God, by whom they are sent, and can entitle themselves to no other Leader, but to him, who is called *Abaddon* and *Apallyon*, the King of Locusts, and the Destroyer of all Grace and Goodness. In a word, *Dan* and *Bethel* may have Temples, or rather Conventicles, outwardly pargitted with the shew of Reverence and Religion, *Holiness to the Lord* may

Ephes. 4: 11.

be

be written on the walls, but the gods within (to which Men *fall down and humble themſelves*) are but the Calves of the People, to whoſe ſervice they conſecrate their Ear-rings and Jewels, while *Jeroboam* ſets up his Tyranny, and ſwallows their Eſtates. *Jeruſalem* only is a City that is at Unity within herſelf, where is that *Mount Sion*, in which is the Temple of the Lord, which he has choſen to be an Habitation for himſelf: of which he has ſaid *This ſhall be my Reſt for ever, here will I dwell, for I have a delight therein.* Pſal. 11.21. v. 15. And that the poor may not be enveigled with the pretences of wealthy Hypocrites, or be moved to tranſgreſs for a peice of Bread, and (as *Solomon* ſays in another caſe) *V.* 16. of that *Pſalm* he ſays, *I will bleſs her Victuals with Encreaſe, and will ſatiſie her Poor with Bread.* And that the Preiſts may not be ſtagger'd in their ſervice, nor deſert their Station in the Houſe of God, *v.* 17. he ſays, *I will deck her Prieſts with health, and her Saints ſhall rejoyce and ſing.* And that *David* alſo may not be diſcouraged in waiting upon his God (though perhaps an *Abſalom*, or *Jeroboam* may with glittering ſhews, and glaring falſe Pretences at once ſeduce and make the People to Sin) he ſaies, *v.* 18, 19. *There will I make the Horn of*

David to flouriſh, I have ordain'd a Lanthorn for mine Anoynted; As for his Enemies, I ſhall cloath them with ſhame, but upon himſelf ſhall his Crown flouriſh.

Again, Doth any one come to you in *Samuels* Mantle, in the garb and poſture of a Prophet? and in that Sacred Diſguiſe falſely whiſper to you, what that Apparition ſaid truly to Saul; That God is departed from the King, and become his Enemy (for ſuch Sprights alſo there are now abroad in the World, and thoſe in black too) have a care now, and ſtand upon your Guard! Look diligently about you, are ye not got into *Endor* e're you are aware? Is not the Witch and the Devil at work now inſtead of *Samuel*, tempting you to ill Thoughts of him, whom that *more ſure Word of Propheſy*, the Word of God tells you, ye ſhall not dare ſo much as to think irreverently of? Remember that Apparition was an Extraordinary thing, never permitted but once, a thing that frighted the Witch herſelf, and not likely to be repeated again for every Fantaſtick mans-ſake, that would pretend to Inſpiration. 'Tis true indeed, there are ſuch Spirits in the World, but they are Κακοδαίμονες, Wicked Spirits, Spirits of Rebellion and Miſcheif and

and Murder, as St. *Paul* prophecies of 2*Tim.* 3.v.4. *Traiterous, heady, high minded, lovers of pleaſures, more than lovers of God.* Such as St. *Jude* deſcribes, *v.* 8. *who deſpiſe Dominion, ſpeak evil of Dignities*; *and theſe* St. *Paul* tells us in the foremention'd place to *Timothy*, have a form of Godlineſs; they appear like *Lucifer* himſelf, when he is tranſform'd into an Angel of Light, all clad with the bright and glorious Raies of pretended Sanctity, as if they were Sons of the Morning, ſome of the *Corps du Guard* to the great King of Heaven: But then have a Care, *Mulier formoſa ſuperne Deſinit in Piſcem.* Beware of the Cloven foot under the Robes of Light; for though they have the Form of Godlineſs, yet you may be ſure they deny the power of it, who endeavour to leſſen and vilify thoſe Perſons in your Opinion, who bear the Image and Stamp of Him, from whom they derive their Authority; and while they command nothing but what is in their Commiſſion, are no leſs to be Obeyd, than he that ſent them, and ſet them over us, however are not in any caſe to be Reſiſted; for *whoſoever Reſiſt, ſhall receive to themſelves Damnation*, Rom. 13. 2. I need not tell you the ſeaſonableneſs of this

Caution

Caution, the practiſe of the men of our Age has ſaved me that labour. We too well know what they were doing, when under a Pretext of defending Religion, they endeavour'd the repealing of thoſe Laws, which are the onely Hedge and Mound for its preſervation, and under the vizor of Zeal to protect his Sacred Maieſty from Popiſh Cruelty, they went about to deſtroy him with a fanatical Rebellion. But, *O my Soul,*
Gen. 49. 6. *come not thou into their Secret, unto their Aſſembly mine honour, be not thou united!* who ſpeak friendly to their Neighbors but imagine Miſchief in their Hearts;
Pſ. 28. 3. *Deſtruction and unhappineſs are in their ways, and the way of Peace have they not known.*

Secondly, Therefore how great Cauſe have we to bleſs God, who has in mercy to
Epheſ. 6. 11. us diſcover'd theſe μεθοδείας τῦ διαβόλυ, theſe wiles and contrivances of the Devil and his Accomplices, who in mercy, meer mercy to this Sinful and Rebellious Nation has deliver'd *David his Servant from the peril of the ſword, and from the hand of Strange Children, whoſe mouth talketh of vanity and their right hand is a right hand of iniquity, who has preſerved him from the Blood-thirſty, and deceitful Man*, from the Bloody Romaniſt, and from the

the deceitful Enthuſiaſt, both *whom the Soul of God abhorreth.* A King ſo dear to heaven, that it has ſhewn as many Miracles in his preſervation, as Hell hath produced Plots even to a Miracle for his Deſtruction. I need not tell you of the Star at his Birth, which though ſome men will not admit to be either new or Miraculous, yet I am ſure was very ſtrange and untuſual, and was ſet there by that hand, which as it never did any thing in vain, ſo did it never beſtow ſuch Signal Remarks, but upon Extraordinary Perſons, and upon Extraordinary Occaſions. Nor need I refreſh your Memories with a rehearſal of the wonderfull Acts of Heaven in his whole Life, which though it has had its black lines of Affliction, more perhaps than any other King we read of, in the Murther of that Glorious Saint his Royal Father, the Exile of Himſelf, and the whole Royal Family, in which he ſuffer'd more than I can relate, or he would have born, had he not been ſuſtain'd by the Right Hand of the Moſt High (while he was, what St. *Paul* ſays of himſelf, *In journying often, in perils of waters, in perils of robbers, in perils by his own Countrymen, in perils by the Heathen, in perils in the City, in perils in the wilderneſs*

Pſ. 5. v. 6.

2 Cor. 11. 2 6. 27.

derneſs, in perils in the Sea, in perils among falſe Brethren: In wearineſs, in painfulnes, in watchings often, in hunger and thirſt, in faſting often, in Cold and nakedneſs; beſides thoſe things, that are without, that which came upon him daily, the Care of the Church of God: witneſs that fierce Aſſault of *Militiere*, which he ſo piouſly ſuſtain'd, and as generouſly repel'd and vanquiſh'd. Nor ſhall I inſiſt upon his ſtupendous and Miraculous Reſtauration, which we all ought gratefully to admire, though we can never reach that, which is *paſt finding out*. And above all, with him, the Reſtauration of our Religion, which went away and return'd with him, as if there were no God, while there was no King in *Iſrael*, and we could not ſerve and worſhip the one, as we ought to do, unleſs we perform'd our Homage and Allegiance to the other. And all this in meer Mercy to us; for I can ſcarce call it any to him, who ſeems to be reſtored only to new Afflictions, by the Ingratitude and repeated Rebellions and Conſpiracies of a ſtiff-necked and Hipocritical Generation, who repay all thoſe Bleſſings that by him are conveyed to us, not only by reproachful and contumelious language, which *Moſes* cals *Reviling of*

Exod. 22. 28.

the

the Gods, (which has been the frequent and too known practiſe of many in their Seditious Clubs, and Trayterous Cabals, even of thoſe perſons, who would ſeem to be Religious;) but by Atheiſtically, Sacrilegiouſly and Rebelliouſly plotting and contriving his Death, to whoſe Mercy and God-like Act of Oblivion, ſo many among us owe thoſe Lives, which they would yet once more Sacrifice to the God of Rebellion, whom they have ſo long ſerved. But God, who alone gives Victory to Kings, has once more deliver'd *David* his *Servant from the peril of the ſword*, And why? *becauſe the King putteth his Truſt in the Lord, and in the Mercy of the moſt Higheſt he ſhall not miſcarry.* O Let us reioyce therefore, and triumph in the Name of the Lord our God! *This is the day, which the Lord hath made, we will rejoyce and be glad in it, even in the preſence of all thoſe, that have an evil will at Sion.* And I hope I need not urge many Argument to excite your Praiſe and Gratitude in this Day of our Salvation, onely let our Joy be ſuch, as becomes good Chriſtians and good Proteſtants; let us in the Words of our Orthodox and Loyal Mother the Church of England, *ſhew forth our Joy*,

not only with our Lips, but in our Lives, that the due Sence of this great Mercy and Deliverance may move us all to walk more uprightly, and more sincerely before God, and make us for the future more Loyal to our King; that we may not any longer deal Hypocritically with the one, or Rebelliously with the other, but *That with well doing we may put to silence the Ignorance of foolish men.* That God may once more *speak Peace unto his People, and to his Saints, that they turn not again; that God may delight to dwell among us, and glory may dwell in our Land*; that we may once more *go into the House of God as Freinds, and worship God in the Beauty of Holiness*; that there may be no more Heart-burnings among us, but that we may with one Mind, and one Mouth *Glorify God, even the Father* of our Lord *Jesus Christ*. To whom, &c.

FINIS.